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WEEKLY REVIEW.

—There has been a meeting of Romanists in England to protest against the action of the German Government in expelling the Jesuits. Monsignor Capel declared that the Jesuits were the 'mainspring' of Romanism. Archbishop Manning said the Jesuits had 'kept the faith alive in England, and at this moment stood at the head of the great Catholic mission in that land.' This does not seem to accord with the opinion expressed by a contemporary, that the Roman Catholic Church is not identified with Jesuitism. Some of our Indo-Portuguese friends have this opinion, we know; but taking the Romish Church together, Jesuitism bears sway, and is what Monsignor Capel describes it.

—The *Times of India* thinks there is nothing dangerous or seductive about Ritualism in Bombay. It is an innocent sort of thing, exhibiting merely an unhealthy sort of tendency towards altar lights, floral decorations, and ecclesiastical millinery. Possibly our contemporary's estimate of the matter has hindered him from giving that attention to it which is necessary to a thorough appreciation of the tendency and influence of Ritualism. Men laugh at this new millinerianism; but is it desirable that the most conspicuous manifestations of the religious spirit in a place, should be fitted to raise a smile or to be regarded as childish? It should be borne in mind that this manifestation is in the place of something else, and that the thing displaced is God's glorious Gospel. We are not denying that the Gospel may not be preached in places of Ritualistic worship, so far as the sermon goes; but the effect of Ritualistic services is on the whole very different from that which the pure and simple preaching of the Gospel is calculated to produce. To see a number of clergymen, heart and soul engrossed in the great work of paying respect to a particular part of a building, kneeling, bowing, studying diligently the points of the compass, costume, decoration, and losing themselves in the details of ceremonialism, is certainly fitted to obscure the great characteristics of the Gospel. In all the teachings of Christ we have truth presented in a way as different as possible from the ways in which Ritualism delights; and the parting command of the Saviour to his disciples, was to go everywhere, teaching what he had taught them, carrying his words to men. Flowers and candles and crosses may be innocent enough in their place and time; but when they are used to exhibit the Gospel to men, they obscure a thousand times more than they reveal. The Spirit of Truth, the Author of all that is good in the hearts of believers, is promised, not in connection with flowers and candles, but with the faithful preaching of the word of Christ.

—The *Anglo-Catholic* says:

"We hear of a most unwarrantable liberty taken by the Methodist Preacher whose vagaries have for some time been a subject of comment in this city. It would seem that he has lately, as he believes, made a great catch, netting a brother of one of the Clergy. With this we have no concern. But we do protest against the most ungentlemanly use that has been made by this irrepressible proselytizer, of the correspondence that has passed between the brothers. The contents of letters written in the confidence of affection have been divulged, both in private and from the platform, to serve the purpose of a party. A cause cannot be sound that needs such tactics on the part of its chief promoter."

The unwarrantable liberty is all on the side of the *Anglo-Catholic*. There is not a word of truth in the above. Mr. Taylor is the last man to do anything of the kind imputed to him. What are we to think of the regard for truth entertained by those who pick up the fictitious rubbish that is afloat regarding a man whose work God has honoured, as the work of no other man in Western India was ever honoured before, pick it up, and deal it out wholesale and retail, and who carefully abstain from the opportunity of verifying what they hear, and from the opportunity of getting a much needed blessing?

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SATURDAY, SEPTEMBER 14, 1872.

SCIENCE AND PRAYER.

Among the novelties of the day is one which perhaps we may be expected to notice more than we have done. Professor Tyndall comes forth in a recent number of the *Contemporary Review*, with a proposal to test the efficacy of special prayer, by setting apart a hospital, or a ward of a hospital, the patients of which shall be prayed for, and at the same time enjoy the best medical care. The proposal originated with a member of the Athenæum Club. After five years, the statistics may be collected and the results compared, and thus at last all who are interested in the subject may ascertain whether anything is to be gained by prayer or not.

We confess that the suggestion reminds us of various absurd propositions which have been made to us by people of this country, to find out which religion is the true one. We have sometimes been invited to throw the Bible into the fire, to see whether it would burn or not; to write the name of Jesus on a piece of paper, and hold it to a flame; if the fire took effect, we were to give up believing in Christ.

The proposal now made emanates from those who do not believe in the supernatural. They believe in nature; that is, they believe in science which represents man's acquaintance with nature; they believe that there is a great deal more yet in nature with which man is unacquainted; and having a strong conviction that it implies great weakness for any one to believe in the supernatural, they will accept of almost any conceivable explanation of facts rather than accept the conclusion that there has been any special divine power exerted. Now as the place selected for probation is to be under the best medical care, we can easily imagine how easy it would be for these sceptics, in case the statistics proclaimed unusual success, to find some explanation of them that would still leave the honour of the success to medical science or the felicity of circumstances. Even if they could hardly do this, they would say, 'The results go some way towards furnishing a basis of probability for the claim of successful prayer; but there is such a strong antecedent improbability in the idea of supernatural interference, that no wise man will be satisfied without a more thorough testing of the matter; we must extend the period of probation to fifty years.'

Now if Christianity has not a thousand times the evidence to offer, that would be furnished by the proposed ordeal, it would not be worthy the name of a religion from heaven. The imagination of these gentlemen lags vastly behind that which is embodied in God-given facts. Their proposition is, Let us ignore all the evidences that God has given us of his Gospel, let us cast all these away as of no value, and let us resort to some method of investigation contrived by science. Science shall knock at the gate of heaven and see if there is any response; or if you choose, let the man of science and the man of prayer join hand in hand and thus approach heaven's gate, and see if it will open to them.

What if we should say to Professor Tyndall: My Dear Sir, we know it is commonly believed that you are not an impostor, and would never be guilty of forgery; and you may perhaps appeal to the fact that you enjoy an unblemished reputation for honesty among men; still, you will excuse us if we decline to receive this evidence. We propose that you should allow us to choose some ordeal by which we may ascertain whether or not you would, under temptation, be guilty of fraud. We may imagine what kind of reception such a deputation would receive from the Professor.

In order that we may do justice to testimony, it is necessary that we should have a mind free from bias. It is well known that the strongest evidences fail to impress, when they are opposed by an equally strong prejudice against the subject matter of the testimony. Hardly any one will deny in these days that *if* Jesus Christ wrought the miracles which are related of him in the Gospel, he must have been accompanied by supernatural power, divine power. Now among those who witnessed these miracles, there were some who were intensely preju-

diced against him, and who were determined not to believe on him as the Messiah; they cast about for some theory whereby they could account for the miracles without receiving their testimony; and they found what they wanted in the suggestion that Jesus was aided by Beelzebub, the prince of devils. This was the favourite theory with opposers of Christianity for two or three centuries; nobody ventured to deny the miracles. The Pharisees therefore proposed to Jesus that he should give up all the testimony furnished by his instantaneous opening of the eyes of the blind and of the ears of the deaf, by the cleansing of lepers, the healing of bed-ridden paralytics, the raising of the dead; let all this go as irrelevant, and acknowledge that it had no value; give up the evidence borne to him by the Father from the skies; and do what they should bid him do. They should call for some sign from heaven; if it were given, they would consider whether it was adequate or not; if not, they would call for another, and another. The same controlling state of heart which indisposed them to receive the vastly greater proofs furnished by his works and life, would of course have remained to hinder them from receiving the testimony of these signs. How can ye believe which receive honour one of another, and seek not the honour which cometh from God only?

So with our modern Sadducees. They have laid it down as an axiom that the supernatural is always and necessarily incredible. Upon what evidence have they accepted this axiom? If you will consider it, nothing less than supernatural evidence could justify them in accepting it. They talk about the constancy of the course of nature; but the supernatural takes that for granted, and would not be evidence, if it were not for the constancy of nature. If the laws of nature were not constant in their nature, then the præternatural would be a part of nature and could not be adduced as evidence of a divine interposition. For a man to insist upon the absolute impossibility of the supernatural, is to claim that he has ascended above nature and obtained an interview with nature's God, and elicited from him an assurance that he will never for any consideration interfere with the laws of nature.

Let us take another view. Nature claims for man the faculty of seeing, and that of hearing. But here is a man born blind, and here is another deaf and dumb. Are these violations of the constant order of nature? These are imperfect men; men that have not received all their faculties. Well, the Lord Jesus comes into the world, sees these men, and proceeds to finish the creation left imperfect in their instance, by giving them speech, hearing, and sight. This is creative power; and he accompanies the exercise of it with these words, If I do not the works of Him that sent me, believe me not.

A man who regards the supernatural as absolutely, always and everywhere and under all circumstances, an impossibility, shuts himself out of court in all discussions of this matter; just as one who believes that murder by a man of a sane mind is an impossibility, is incompetent to act on a jury in murder cases.

"UNA" AND HER PAUPERS.

SOME of our readers may have remembered to have seen in *Good Words* in 1868, an article by Florence Nightingale upon one whom she calls Una, then recently departed; an article calculated to give us a very high idea of the consecration and devotion of the subject of the notice. The memoir of this interesting person has since been published,* and the nearer acquaintance we thus obtain of Miss Agnes Jones, is found abundantly to justify Miss Nightingale in speaking of her and her work in such terms of admiration. At the time of her death she had been for three years in charge of the Liverpool Work-house Hospital. All the last winter of her life she had under her charge above 50 nurses and probationers, more than 150 pauper scourers, and from 1,290 to 1,350 patients.

And who was this Miss Jones? She was a young lady of good family, the daughter of a Colonel, and enjoying in an unusual degree the advantages of culture and good position. Many of the years of her life were spent at a beautiful country place in Ireland, belonging to her father, where she was surrounded by those who admired and loved her, and who very warmly appreciated the numerous acts of kindness with which her days were filled. She had a heart to work for the Lord and spend her strength in visiting the poor, the sick, the needy, the wandering, and there was a sphere immediately around her at Fahan, where she could pursue this life of love and devotion, encouraged by the grateful smiles and tears of those whom she visited, and in the bosom of a family all the members of which were greatly attached to her. It was an excellent training school, and the leaving of it was a means of trying her faith; but it was very deeply impressed upon her that there was other and more difficult work from which others shrank, for which she was in a measure fitted, and to which the Lord of the vineyard was calling her. Perhaps we are wrong in saying that she felt herself fitted for this more difficult sphere; she had always the deepest consciousness of unfitness, weakness, and unworthiness in herself, but she believed that the Lord was calling her to the work and would be with her in the doing of it; all her strength was in the consciousness of his presence and all-sufficiency; she realized the truth contained in the words, When I am weak then am I strong.

Six of her early years, from the age of 5 to 11, were spent at Mauritius, where her father's regiment was then stationed. Her first real concern for her soul was awakened by a sermon of young M. Le Brun, at whose house there were weekly Bible-readings, which she loved to attend. She was also much impressed then by the accounts received of the persecutions endured by the Madagascar Christians; and she delighted in being taken to visit some of them who had taken refuge at Mauritius. We can easily understand how such impressions should tend to the formation of a character remarkable for self-abnegation and whole-hearted consecration to Christ.

Our readers will be pleased with this glimpse of her home life, at the age of 19, given by her sister:

"From her journal, kept during this winter with a tolerable regularity, one would fancy her to have been leading an idle, useless life, so frequently do charges of indolence and negligence occur; those who were with her at the time, however, tell a different story. She was studying most carefully 'Bacon's Essays' and 'Butler's Analogy,' for classes on both, which she attended; she had German and drawing lessons three times a week, for which she prepared very diligently, and she was ever ready for any useful work which might offer. She was always busy about something; from early girlhood one never saw her with her hands unemployed, and the amount of work of all kinds she accomplished in this way was wonderful. My father had encouraged us as children to write out during the week our recollection of the Sunday sermons, and this practice Agnes never gave up until time failed her for it in the last few years of overwhelming work, yet to the last she wrote out recollections of any peculiarly striking or profitable sermons. To my mother she was ever the tender loving child and the wise trusted friend; over my brother she watched with a yearning love, which could never express the affection she bore him, and to me she was like a mother, sister, and friend in one. It is not easy to put into words the love of a lifetime, and there are depths of tender memories with which a stranger intermeddleth not, but if any true idea is to be given of the subject of this memoir, the beauty of her home life cannot be passed over in silence. Never did the charm of unselfishness appear more perfect than in her character; she seemed incapable of a selfish act or of a selfish thought; as if of themselves her thoughts ever turned to others, their pleasure, their wishes, and while she thought of herself only to blame, she could see no fault where she loved. During this winter she began her classes in the Lurgan Street Ragged School, where the deep spiritual and physical need of her scholars awakened her liveliest interest, and called forth her deepest sympathy."

One of her subsequent years was spent at the Kaiserswerth Institution for the training of Deaconesses. The account of her residence there terminates with these remarks of the biographer:

"Thus ended Agnes's personal connection with Kaiserswerth: from the first day of her arrival there, she had thrown herself completely into the routine of the place, submitting herself to its discipline, and taking up whatever work the pastor appointed for her. Sometimes it did seem a waste of power when she was obliged to spend so much time each day cleaning lamps and stoves, sweeping floors, and doing other rough work, which sadly tried her delicate hands; of this we only heard when she was lamenting her uselessness in the hospital for some time, as she had to keep her hands poulticed and bandaged from the injuries they had received. At the same time, we must remember that much of this was voluntary work which she chose to do rather than leave it to the deaconesses, as well-born and as delicately nurtured as she had been, in whose daily routine such offices were included. Implicit obedience was one of Pastor Fliedner's imperative requirements; and Agnes often said she owed much to her training in this respect at Kaiserswerth. Her greatest pleasure was, however, in the hospitals, and there she became daily more convinced that nursing-work was her vocation. For years she had delighted in visiting and tending the sick in the neighbourhood of her country home, but now she felt within herself powers which had not before been called into action. One day, soon after she went to Kaiserswerth, she was in the children's hospital when the doctor arrived to perform an operation on a baby for a hare lip. The sister from some cause was absent, and the deaconess in charge turned pale when asked to hold the child. Agnes came forward, 'May I take him?' The doctor looked at her and said, 'No. You would faint; you have not been tried, and experience is necessary in these cases; a trembling hand or a momentary faintness might be most injurious to the child.' But Agnes still asked, 'Do try me; there is no one else.' Perhaps the doctor saw the firmness in her calm brow and steady eye, for he allowed her to take the child. She never wavered while a firm grasp of the little sufferer was necessary, but when he was laid in his crib and she got away to her room, she indulged in a good cry, yet felt, as she wrote to us, very much pleased at the discovery of her nerve. After this, she was tried again and again, and always with the same result; it seemed strange that with her peculiarly tender, sensitive, and sympathizing nature, she could bear thus to witness suffering, but God had given her the power so to realize the ultimate good that she was nerved for the preliminary trial, and many were the cases, during the next few years, when her presence and strengthening words soothed the hour of mortal

* Memorials of Miss Agnes Elizabeth Jones, by her Sister.

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agony. But in all the occupation and numerous calls on sympathy and interest, her home and her poor at Fahan were never forgotten; every letter is full of messages to the cottages where so much of her time had been spent; none were forgotten, and we were continually reminded by her that such a one should have blankets, another warm clothing, another nourishing food. It was very painful to her to think that they would not understand her leaving them, and that it must seem to them like forgetfulness or caprice; but truly she sought *first* the kingdom of God and His righteousness; and where she believed He willed her to go, there she went without a murmur."

We must hasten on now, and close our extracts with one that describes her when she was in charge of the Liverpool Work-House Hospital:

"Her day was, indeed, no idle one. At 5·30 A.M. she went in her dressing-gown to unlock the doors for the kitchen-women. At 6 she rang the bell for the nurses and probationers; at 6·30 all assembled for prayers in the nurses' sitting-room. At 7 the breakfast began. Often she made a round of the wards at 6; and if there was any anxious case, she would be up two or three times in the night. After 'a race round the wards to see that all the breakfasts are correct,' she came to her own at the head of the table, where nurses, probationers, assistants and scourers were seated. At 7·30 she gave the orders for the day, and then made another round of the wards. Then giving out stores occupied her till the first dinner began, at 12. She was always present herself, carved for the nurses and probationers, and dined with them. When we wrote to remonstrate with her for not having rest and quiet, even at her meals, she answered that the moral influence of her presence in such a mixed community, she considered not the least important part of her day's work. Besides, she felt there was much for the superior nurses to bear, on first coming to a workhouse hospital, where the class of patients was much lower than those they had been accustomed to; and she wished, wherever it was possible, by sharing their labours and indentifying herself with their life, to help them through the trial and difficulties of their new position. Occasional visits to individual patients, giving out stores, and attending to calls innumerable, occupied the afternoon. After presiding at tea at 4, she returned to the wards, to see how the dressing was done. And here her practical knowledge of nursing-work enabled her to direct the nurses and teach the probationers, and gave her weight with both, which was invaluable to her authority. At 9 o'clock the night nurses went on duty, and she visited the wards to see that each was at her post. Prayers were at 9·30, after which the day nurses went to bed; but another round of the wards was still before Agnes, and it was generally after 11 before she could go to her own room, and feel she might lie down to rest with her work for the day done. There was a great deal of illness among her nurses during the first year, fever and small-pox: and the anxiety about these cases pressed often painfully upon her. The responsibility, too, attached to so vast an undertaking, at times weighed down her spirits; the depressing influence of a work-house in its outward, and still more in its moral aspect, the isolation from friends and relatives, and all the pleasures and comforts of social life, and besides all this, difficulties in the work itself, and opposition and trial from some who might have been expected to uphold her authority and strengthen her hands. It is wonderful to see how brightly, as a rule, she looks upon the work; at times, indeed, we find expressions in journal and letter indicating extreme depression; but this was as much physical as mental; and as they occur more frequently in the third year of her labours in Liverpool, we may well believe that they may be generally, if not always, traced to overfatigue of mind and body. In the end of October 1865, my mother and I spent a few days in Liverpool on our return from the Continent. As we drove through the gloomy gates and up the narrow road between high walls which led to her apartments, the contrast to her sweet country home, with its lovely scenes and pure mountain breezes, and all that had been such a delight to her, struck us painfully; but once in her rooms, where she greeted us with a face more radiant than ever, it was impossible to look at her and pity her. She was the picture of happiness, and evidently delighted in her work, finding pleasure in every proof, however small, that through her or her staff, more of physical, as well as moral and spiritual good, had been brought to those under her care.

One of the saddest things is to see, as we so often do, institutions designed to be expressive of Christian love in the relief of the infirm, aged, sick, depraved, insane, blind, deaf and dumb, and the like, under the immediate care of unsympathizing and selfish persons, who have sought their places as means of livelihood and personal comfort, and whose grand endeavour is to reduce to a minimum the amount of attention they have to give to those under them; their own little troubles bulking up far more largely than the sorrows and disabilities of those so unhappily committed to their care. There are magnificent endowments; costly edifices; complete establishments; all that money could do has been done; but there is something money cannot do, and this happens to be the most needful of all. It is not money that can procure such Christ-like devotion and sympathy as Agnes Jones exhibited; she had turned away from earth's poor wealth to obtain the unspeakable gift of God's love; and it was this, shed abroad in her heart, that fitted her to look after the miserable and the vicious. Oh that we could see more of this self renouncing, self-sacrificing love! We see many who are ready to hang crosses about their person, as much as to say, here is one who has the self-sacrificing spirit of Calvary; but when we come near and ask them to act in accordance with this profession, they laugh us to scorn; we find they have taken up the cross just as a matter of personal adornment. The world is full of crosses and of talk about Jesus and Calvary; but how rarely do we meet with one who really believes the word of Christ, Except a man forsake all that he hath, he cannot be my disciple. The Saviour points us to such lives as that of Agnes Jones, that we may know what he means, and also that we may understand 'the hundred-fold more' which he gives to his true followers.

WHAT IS TRUTH?

In him dwelleth all the fulness of the Godhead bodily. (COL. ii. 9.) This refers evidently to his incarnation; the word 'bodily' determines that. All they who refuse to recognize in Jesus of Nazareth the fulness of the Godhead, all the divinity, God Himself manifest, are among the number of those against whose enticing words, philosophy and vain deceit, the apostle warns us. We do not know God if we do not recognize in Christ the fulness of the Godhead.

Ye are complete in him. (10.) Ye attain to fulness in him; in him you find yourself united to the fulness of God, and derive therefrom all that you need.

Buried with him. (12.) Sepulchred with him. Union to Christ means identification with him.

Having forgiven you. (13.) *Us* is a better reading. The apostle shows the middle wall broken down by passing from 'you' to 'us.'

The handwriting of ordinances. (14.) It is not true, as the Judaizers say, that the Jew stands on a higher ground because of the Mosaic ordinances; not having kept them, these are against him, and would ruin him if they were not nailed to the cross.

Spoiled principalities and powers. (15.) It was in the administration of these ordinances that the Jewish hierarchy wielded such power over men. The abrogation of the law was the annihilation of their authority, and also a great blow to the power of the god of this world, as began to be evident on the day of Pentecost.

Sabbath days. (16.) It was a question at first how far it was necessary for Christians to observe the Jewish Sabbath. They observed the Lord's Day, and they also for some time observed the Jewish Sabbath; converted Jews especially did so, not to excite the prejudices of the other Jews; but there was no divine obligation to observe the Saturday, and the converts from heathenism did not always find it convenient to observe it. Some judged them on this account; but Paul forbids it.

A voluntary humility. (18.) Self-originated. There are always men of this sort, having a natural religious sentiment, governed by their feelings rather than by the word of God. Men naturally prefer to come in contact with God's creatures rather than with God Himself; and some who have the Bible, and profess to follow it, persuade themselves that it is piety in them not to draw nigh immediately to God, but to address inferior beings,—angels and saints in light. There is no real humility in this. This is a carnal conception of the matter. It is in fact a disguised arrogance, for the plain teaching of God is set aside for the man's own speculation and feelings. This voluntary or self-originated humility takes various forms. We may sometimes recognize it under the form of an excessive veneration in matters pertaining to worship. True reverence teaches us to receive every word of God; forbids us to neglect any least commandment, forbids us to shrink from any intimacy of communion to which God invites us; but this erroneous reverence expends itself in what it calls worship, investing the conception of God with great awfulness, and thinking to please him by great ceremoniousness. The idea of sacredness is attached to certain places, certain formularies and rites; symbols are extensively used, not to bring God near but to keep him at a distance. Let us beware of the humility that hinders the due development of faith, for without faith it is impossible to please God.

Will-worship. (23.) Worship according to a man's own ideas. The religion of sentiment. This is connected with 'the commandments and doctrines of men.' The men are of course Christian teachers. These will-worshippers show their superior piety by going beyond the commandments of God, doing more than he has commanded, inventing duties for themselves, while the things really commanded are left undone, as insignificant compared with what they have found out. How vastly more of this deprecated Christianity has there been in the world than of the true thing.

To the satisfying of the flesh. (23.) All this supererogatory religion, observances, rites, forms, austerities, and the like, are not service rendered to God, but service rendered to your own carnal nature, your own natural ideas.

Christ is all. (iii. 11.) When we know the excellence of Christ, we can no longer make much account of the old distinctions, or pride ourselves on being Jews or Greeks, genteel or humble, Europeans or Indians, white or black, rich or poor. To continue to attach much importance to nationality, family, colour, or other worldly distinctions, is to show that we do not know Christ, that Christ is not all. The claims of precedence may be admitted at the court of an earthly sovereign, but not so at the court of our heavenly King; these petty distinctions are there all swallowed up in the common possession of a treasure so infinite as the love of God. What the world is waiting for is a church in which Christ is all, and recognized in all; then shall the vast remainder of Christ's power be revealed.

Chosen of God. (12.) If, as the Judaizing teachers insisted, the Gentiles were in the Church in a back-handed way, on sufferance, allowed to come in because the great body of the Jews had shown themselves unworthy, the poor Gentile converts would have been deprived of all boldness at the throne of grace, and would have ventured only to pick up the crumbs that might fall from the Master's table. This was a most disastrous error, to be resisted to the uttermost. The converts were God's elect, as truly as any children of Abraham were; God himself had invited them and had always intended to invite them; he had loved them from everlasting, and they occupied as lofty a position in point of privilege as any other believers. 'There is now neither Greek nor Jew; Christ is all.' There are some who have not even yet learned this truth, but are pleased to consider the Christian dispensation as parenthetical and exceptional,—filling up a gap until the true children of Abraham, the descendants according to the flesh, come to their senses. All things are the Christian's; Christ is his, and there cannot be more than Christ. A Jew that has true faith, finds all in Christ, and has more joy in laying down his long-valued exclusiveness than he ever had in preserving it. The great offence of Christ was that he refused to make his mission exclusive;—would only provide a salvation for all. The Nazarenes rose up against him to kill him, because he

seemed to show from the Scriptures that there was grace for the Gentiles.

Humbleness of mind. (12.) Some so understand the doctrine of election as to make it stimulate their pride, gathering from it that God has no such love for the great majority of men, as he has for them. Alas that they should thus abuse this precious doctrine! God so loved the world that he gave his Son. This is the condemnation, that God loves and seeks to save, and men refuse.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My Dear Sir,—A correspondent in the *Indian Statesman*, signing himself "D. R. N.," is very indignant with the newly-converted Christians in Bombay for retaining their *Shandee* and *Kustee* after conversion. But much as I admire "D. R. N.'s" ability, and applaud the object he has in view, I do not believe that newspaper writing on such a subject would be as effective in removing the evil (if any) complained of, as a personal visit on the part of "D. R. N." to a few of the converts, and an argument with them in the matter. Although, on my part, I am not in favour of the retention of the *Shandee* after conversion, yet I think that it is not a matter which interferes in the least way with the profession of the Christian religion. The *Shandee* is simply one fashion of growing the hair, and as the Christian religion has no fashion of its own in any point, so a Christian may with perfect freedom either keep his hair in the form of a *Shandee*, or in any other style; and so with his beard, he may allow either the whole to grow or shave entirely, or keep one half a moustache for all that religion cares. But as the *Lucknow Witness* very wisely says, the expediency involved in each case should be consulted. When a man is converted to Christianity, really and sincerely converted, he cares little as to what dress he wears or how he crops his hair, the inward spiritual conviction in him overruling all external considerations; but to his father or mother who are heathens, it would be galling when they find their son—and sometimes, as it happens, their only son,—who until so lately wore the caste dress, joined his parents in their caste ceremonies, and ate at the same board with them, now so suddenly shunning their company, casting off their dress, removing the *Shandee* or the *Kustee*, and abstaining from caste ceremonies. This abrupt change "D. R. N." must admit, will hurt the feelings of many heathen parents, besides which it is well known that the heathens are some of them so rooted in their own religious convictions, that if a member of their family becomes a Christian, he is considered an outcast, and forthwith driven out of his parental home. These are consequences that many wish to avoid, and to do so they cannot but retain some of their caste emblems as a protection against the indignation of their non-converted relatives; but ask the convert if he has any further belief in these emblems that he continues to wear, and he will forthwith laugh outright in your face. This is all we want and all that Christianity itself wants. In the course of time, I have no doubt these emblems will disappear, and there will be no talk about it, just as the Hindoos who were one time a bare-footed race gradually introduced themselves into boots and shoes, whilst some of the Parsees of the present day even dress almost exactly like the European. "D. R. N." further quotes the Scriptural passage "He who loves" father and mother more than me "is not worthy of me" as applicable to the converts who retain their *Shandee* and *Kustee*. With due deference to "D. R. N.'s" abilities, I must say that these words of the Scripture are not at all applicable to them, since we have the undeniable fact before us that the converts, one and all, made open profession of their faith, received baptism in public, and allowed their names only too gladly to appear in the newspapers of the country, in the list of conversions.

Yours truly,
J. R. C.

[We omit part of our correspondent's letter, as his remaining arguments seem rather irrelevant, and especially as he seems to desire a continuation of the discussion. Now this we do not care about. Our space in very limited, and many important matters require to be considered, and the main points in this *kusti* and *janvé* controversy have been stated. The objection to the string is that it is to some extent a profession, and that that profession is untrue. It requires to be renewed at certain seasons with ceremonies and engagements that no Christian can take part in, and this necessity effectually condemns it.—Ed. *G. B.*]

"Sacred Threads and the Shendi."

To the Editor of the "Bombay Guardian."

My Dear Editor,—I regard your recent clear and unmistakeable deliverance (*Guardian*, August 24) under this head, of the very deepest importance to the cause of Christianity in India. You have hit upon the very idea which for years I have advocated, and which I cannot but regard as the only tenable ground on which the Gospel preacher can take his stand, viz.: the *purely spiritual character* of the Christian faith. It is my deep conviction that, acting in the spirit of "D. R. N.'s" letter, which has been too much the case, great injury has been done to the cause of truth. Our Bible tells us that "the kingdom of heaven is not meat and drink:" so neither is the threads, nor hair, nor any thing material. This is a thing of the heart and of the soul of the believer; and, as you rightly say, it is of the utmost importance to teach the people of India, whose religious notions are so sensuous, its true spiritual character. It is to me matter of real joy to learn that Mr. Taylor has baptized both Parsees and Hindoos without asking of them more than, I believe, God asks—"My son, give me THINE HEART." Some think that by insisting on the breaking of caste as a condition of admission to Christian ordinances and fellowship they are only carrying into completeness the Scriptures: "He that loveth father or mother more than me is not worthy of me," and "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" and yet they know the step urged on the convert to be such that by his own act he raises up, for the time being, an impassable barrier between himself and those on earth naturally, properly, and by Divine-given instinct, the nearest and dearest to his heart; that his parents will become worse than bereaved, his wife worse than a widow, his children worse than fatherless, and his influence over them for good, humanly speaking, destroyed. Tell me that the loving, pitiful, compassionate Saviour demands this! Never! I should feel utterly separated from the Spirit of Christ and hardened as a nether mill-stone could my heart say Yes to such a doctrine. The very idea of the possibility of such a conviction raises into a voice of thunder these words of our Blessed Lord, "*Go ye and learn what that meaneth*, I WILL HAVE MERCY AND NOT SACRIFICE."

I admit to the fullest the demand to be, *Jesus before all*. But that being the case in the heart of the native convert, his duty is not to forsake his kindred, nor to take a single step that would make it necessary to leave to others the care of those whom God hath given him. The completeness of the texts above quoted is only perfect, in ordinary circumstances, when the heart is fully surrendered to the Lord and for the Lord's sake, whilst all conscious sin is forsaken, the fullest filial conjugal and paternal affection is freely indulged in. Everything possible should be done to convince others, and first of all one's own kindred, that Christ is a kind, loving Master. I would teach the convert to endeavour to show by his compliance with all things purely indifferent (whilst protesting against what may have been his former notions in regard to them), and by a loving cheerful heart, that Christ's yoke is easy, and His burden light. Assuming the convert's entire disbelief in its religious aspects, and his prayer to be that God would deliver his race from its thraldom, the question to be solved is, Can he have the Spirit of Christ dwelling in him and retain his social place in caste? I inquire who has to decide? the foreigner whom personally the matter does not affect? or the native whose whole social being is involved? I say the native only, as a matter between Christ and his own conscience. To the great Master alone every one of us must individually stand or fall. To those holding the opinion that a man cannot be a true Christian whilst retaining his social status in Hindu society, the Apostle would ask "Who art thou that judgest another man's servant?" It is our duty to give a knowledge of Christianity to every man. It is as much our duty to allow him to live to Christ in the way that Christ himself may lead him. Caste in its Indian form will break up just as certainly as the day succeeds the night, but to get rid of it let there be no undue constraint, no unnatural and forced effort. By so much as we fall short of allowing every man his full right to perfect Christian liberty, we retard rather than further the cause we labour to promote. I would say it with all humility, but utter it I will, fearlessly, that it is my deep conviction that few things have so hindered the growth of Christianity in India as the administration of it in a rigid and illiberal form. Will any one prove to me that if even the Apostle Paul had come to India in these days, "becoming all things to all men," the sect called the Brahmists would still have sprung up? I believe it would not. My opinion is that Brahmism would have been Christianity had not some of the forms of our faith applied to the natives of India been more Occidental than Pauline in their character. If you will pardon the question, I will venture to inquire further, Will any one prove to me that there are no circumstances under which Christian prudence would authorize even the *waters* of baptism to be dispensed with? Further, Will the Lord reject the worshipper if in meek and solemn remembrance of him he deems it prudent to reject the bread and wine supplied by the foreigner, and pledges his troth to the King of his heart in plain chuppatties and water, his national elements of food? That all mere matter of form and ceremony is nothing, but that "repentance towards God, and faith towards our Lord Jesus Christ, and worship in spirit and in truth" are the only requirements to acceptance at the throne of grace, the sooner the natives of India know the better. I shall be glad if you can give a place to these remarks in an early issue; and an exposition either by yourself or by any of the correspondents of the *Guardian* of any errors into which it may be thought I have fallen, will be duly appreciated by

F. C.

[We believe that every one who really receives Christ as his Saviour, and has fair opportunities of becoming acquainted with his will, will very soon see that Christianity and caste are as incompatible as light and darkness. Caste is the keystone in the arch of Hinduism, without which it would have toppled to the ground long ago; and concessions to Caste that involve a recognition of the system, are as opposite to the service of Christ as the offering of incense to the image of Augustus was in the primitive times. What we do know about Mr. Taylor is that he baptizes those only who have submitted to Christ, and received him as their Saviour and Master, and promised him undying and uncompromising loyalty. The toleration of Caste in the church has been tried in India, and in all instances it has had the effect of Hinduizing the church.—Ed. *B. G.*]

Epitome of News.

Saturday, September 7, 1872.

—*Times of India:* "We are not disposed to be hard upon Ritualism as it exists in Bombay: it is a very innocent sort of thing indeed, and exhibits merely an unhealthy tendency towards altar lights, floral decorations, and ecclesiastical millinery. There is nothing at all about it dangerous or seductive, and it may be passed over with a smile. But in the *Anglo-Catholic*, the worst fault of Ritualism—narrow-mindedness—is concentrated as in a focus, and leads us to conclude that that section of the Church of Christ promises to become, not the Church militant but the Church impertinent. Secular journals like ours have been vilipended for speaking of a Bishop as we would of any ordinary man whose public actions we disapproved; but it is a common remark at home that the High Church papers habitually use language towards Low Church Bishops and Deans, which would not be tolerated for a moment in any other society?"

"The sentence, however, in the *Anglo-Catholic*, which must have roused the ire of many, and almost tempts us to use a phrase which old Cobbett applied once on a similar occasion, is that in which the Rev. William Taylor is called 'the Methodist Preacher whose vagaries have for some time been the subject of comment in this city,' and is further described as 'this irrepressible proselytizer.' On many points we differ from the Rev. W. Taylor, but no man who knows what Mr. Taylor has done and is doing, can but admire his intense energy and singleness of purpose. Why, if the prime object of a minister of the Church of Christ is the saving of souls, it must be admitted that 'this irrepressible proselytizer' is doing the Master's work valiantly and well, and he is said to have gathered in more lost sheep to the fold during his few months' labour here than all the Ritualistic churches throughout India have done during as many years. To speak of a man of Mr. Taylor's calibre as if he were a common charlatan—and that, too, by a Ritualistic periodical which has on a previous occasion spoken of 'heathens' with something akin to loathing—is neither more nor less than 'bathos.'"

—The *Levant Times* says that a Teheran letter in a local Greek paper states that more than 100,000 men, women, and children have perished in the Persian capital from famine and plague, and that the number of victims throughout the country is not less than three millions.

—*Bombay Gazette:* "The following examiners have been appointed to conduct the first examination for the degree of L. M., in connection with the Bombay University:—Drs. G. Y. Hunter, T. S. Weir, H. Cook, J. T. Gray, I. B Lyon, W. Gray, Narayen Dajee, and Mr. D. S. Kemp, F.C.S.L."

—A new Parsee sect is spoken of, the Shapoos.

Monday, September 9.

—*Lucknow Witness:* "The *Spectator* laments the barrenness of results that will follow from all Dr. Livingstone's splendid discoveries and heroic endurance, and affirms that there is no hope for Central Africa except by sending an invading army into the country, and repeating the history of British India in those remote regions. It is not a hopeful sign of the times that a journal like the *Spectator* can afford to talk in this way.

We do not think Africa will be civilized by European conquest, but by Africo-American settlements. Liberia, on the West Coast, has done a great work, and is exerting a vast influence for four hundred miles along the coast, and several hundred miles inland. She brings heathen tribes under her laws without bloodshed, and bids fair soon to enlarge her boundaries far into the interior. We confidently expect to see a new Liberia rising in East Africa before many years. The Freedmen of America will do the work of civilizing Africa. The climate will drive away Europeans, but has no terrors to the American Negro."

—Noticing an unfavourable opinion regarding Native Christian servants expressed by the *Friend of India*, the *Lucknow Witness* says: "The objection which first occurs to us, we will state in the language of the gentleman from whom we heard it, 'I don't like, and won't have, Christian servants,' he said, 'because my conscience will not let me thrash them. The only way I can get good work out of my *sais*, is to take him into the stable every now and then, and give him a good flogging. I find this is the best, and in the long run, the most merciful plan: but I can't thrash a Christian; my conscience won't let me do it.' It is no part of our present purpose to explain the anomalies of the human conscience, but the above frank confession of a by no means cruel gentleman, explains *one* reason why Native Christians are not in greater demand as servants. Not every one wishes to reserve the peculiar privilege of thrashing his own servants, but many people, more or less consciously, do wish to keep servants towards whom they may feel no special obligations. They desire *service*, not servants, and the nearer the servant can approximate to a machine, the better will they like him. But an instinct, or may be a prejudice, or possibly a superstition, a *something*, makes them feel that it will be extremely awkward to try to reduce co-religionists to this equivocal position. We do not defend any one's consistency in this matter; we merely state a fact."

—Noticing the "Christian Marriage Bill," lately passed, the *Friend of India* says: "The fifth Section of Part I. is to the following effect:—'Marriages may be solemnized in India; (1,) By any person who has received episcopal ordination provided that the marriage be solemnized according to the rules, rites, ceremonies, and customs of the Church of which he is a minister; (2,) By any clergyman of the Church of Scotland, provided that such marriage be solemnized according to the rules, rites, &c., of the Church of Scotland; (3,) By any minister of religion licensed under the Act to solemnize marriages.'

"The effect of this provision is to create two classes of ministers of religion with different rights and privileges in regard to the celebration of marriage. First,—Those whose right to marry is *recognised* by the State on account of their connection with certain Ecclesiastical organizations. Secondly,—Those whose right to marry is *constituted* by a license given to the ministers as individuals. Now if these two classes coincided with (1) the ministers of the two established Churches of Great Britain, and (2) ministers of all other Churches, the distinction would be definite and intelligible. The State knows its own servants. But the first class includes not only clergymen of the Churches of England and Scotland, but all episcopally ordained persons, Roman, Greek, and Armenian. These receive a recognition as ecclesiastics which is denied to all others. Why should this be so? It is hard to see the relevancy of the distinction, except from a point of view which cannot be legitimately assumed by the Council, for surely Indian legislators cannot mean to affirm a judgment as to the superiority or inferiority of different kinds of orders."

—Same: "Excavations in search of antiquities in Moab have proved surprisingly successful. About six hundred objects, in earthenware jars, lamps, figures of men and animals, inscribed slabs, &c., have been safely lodged in Jerusalem. Many of these are of the highest interest. One of the most striking is the figure of a calf, nearly life-size, in a sitting posture, and with a hole in the back, apparently to burn incense in. There is no inscription upon this figure, but another calf's head, of smaller size, is placed upright upon an earthen disc, which has some letters inscribed upon it. The jars are of large size, and somewhat rude construction, and are principally valuable for the writing with which they are covered. The characters are, in some instances, stamped (some stamps in earthenware have been found), in others engraved with a sharp instrument, whilst a third kind is in strong relief, and may have been moulded, or, as appears to be the case with one of the lamps, first formed in wet clay and then stuck on. It seems also that some of these raised characters have been formed by scraping away the surrounding clay—a work requiring much skill and patience where the inscription is copious and the character crowded. The letters are chiefly Pœnician, others resemble 'Nabathean,' and others, again, are of forms not previously known; and the interest of these inscriptions is greatly increased by the fact that upon one of the jars three kinds of characters are found, all of which must have been made when the clay was still moist. Two of the lamps are large, measuring respectively ten and nine inches in diameter; they are made to be suspended by chains or cords, and have each *seven* apertures for wicks; they are covered with inscriptions. The human figures are very numerous. Some are surmised to represent Moloch, having a cavity in the capacious abdomen, and a hollow space, perhaps for fire, underneath. Others are merely heads of grotesque shape. But the most remarkable, and in some respects the most interesting, of these antiques, are the Phallic emblems. Some of them are of very unmistakable character. Among the miscellaneous articles are knives, hands, small lamps, crescents, a horse shoe of the European pattern, and a great number of tesseræ, or medallions, of various shapes and sizes, and marked with letters."

Tuesday, Sept. 10.

—Mr. Theodore Cooke, Principal of the Poona College, has been appointed Director of Public Instruction in the Nizam's Dominions.

—Fall of rain up to Saturday, at Byculla, 72 inches.

—There is a good deal of cholera among the Natives at Bhosawul.

—The *Sihwhust*, a festival recurring every twelve years, and celebrated at Trimbukeshewur near Nassick, has just begun. The Rev. W. S. Price sends the *Indian Statesman* some notices of this pilgrimage, extracted from Purans. Here is a specimen or two: "They who at the Sihwust leave the Godavery to make pilgrimage to other sacred places, will go to hell, and he who during his mortal life does not bathe in the Godavery during Sihwhust is as good as dead. Brahmins, Kshetryas, Vaishas Sudras, and men of lowest caste, all by simply bathing in the Godavery will be freed from sin, and enjoy heavenly bliss. The greatest sinner by only thinking of the Godavery will attain to a state of great blessedness, and even Brahmin murder and all other crimes will be atoned for. All the 35 millions of sacred places in the world come to bathe in the Godavery during Sihwhust."

"All the holy places were in perplexity. They said 'we wash away all the sins of mankind, how then shall we be purified from this accumulated guilt.' In their difficulty they applied to Shiva, who said; 'you are certainly defiled by all this sin, but take up your abode for 12 months, during Sihwhust, in the Godavery, and you will get rid of all your impurity.' How the Godavery itself is to be cleansed is not said: so its case, it is to be feared, is hopeless.

"During Sihwhust all the gods, demi-gods, Rishis, the Ganges, and all sacred rivers, oceans, wells, and tanks, Gaya and all sacred cities, take up their abode for a year on the Godavery, and bathe in its waters every day."

—The *Guzerat Mitra* bursts into the following eulogy of Guzerat: "There are hills and dales more picturesque than those in Scotland. Here rivers gleam like sheets of gold. When the sun rises, and gilds the west with his orient beams, the whole country sparkles like a sea of jasper. For want of a Sir Walter Scott, the Arcadia of our land, and the sweet poetry of our rural life, remain undescribed. More charming than Rebecca, more modest than Desdemona, stands on the rough mound the loveliest maid, tending her flocks, and looking for her husband. No Burns is here to celebrate her rural virtues, no Byron to gaze on her with a poetic smile, and to meditate a song in admiration of her beauty. There the immortal amaranth wastes its rich perfume in the desert air. How many Johnsons there may be in that company, fond of drink, voluble of tongue, and full of wise saws and modern instances! You can possibly see there a reasoner as acute as Chillingsworth, a speaker as warm as Mirabeau. Rural Guzerat has found no poet, has found no annalist. Its interesting traditions, its picturesque scenery, its grand operatic music are shut out from the world, and from posterity."

—The *Indian Mirror* says that a Miss Annette Akroyd, a philanthropist, but neither a Christian nor a Theist, is coming out to this country.

Wednesday, Sept. 11.

—*The Times*: "In the Report of the Committee on Habitual Drunkards, we have an interesting account of American reformatories. Dr. Parrish, Superintendent of the Sanitarium at Media, near Philadelphia, and Dr. Dodge, Physician in charge of the New York State Inebriate Asylum at Binghampton, were invited to England to give evidence. In clearness of idea and precision of language, the information these gentlemen communicated and the views they expressed are in refreshing contrast to the haziness of thought and vagueness of purpose observable among the legislators who examined them. They not only explained lucidly their respective methods of treatment, the difficulties which embarrassed them, the legal assistance they desired, and the success that had attended their efforts, but they broached a distinct theory on the subject, which may be right or wrong, but which has at least the merit of being intelligible. Nor is this theory merely the individual opinion of Messrs. Parrish and Dodge, founded on their personal experiences. They inform us that Americans who have made confirmed inebriety their study have come almost unanimously to the conclusion that it is really a disease which should be cured and not punished. As it happened. Dr. Parrish could furnish the Committee with the formal profession of faith of 'The American Association for the Cure of Inebriates,' and we quote it as embodying the latest phase of enlightened American opinion. The Association, we may observe, is composed chiefly of managers, directors, and trustees of asylums and reformatories, and these are the propositions it lays down:—

"'1. Intemperance is a disease, 2. It is curable in the same sense that other diseases are. 3. Its primary cause is a constitutional susceptibility to the alcoholic impression. 4. This constitutional tendency may be inherited or acquired. 5. Alcohol has its true place in the arts and sciences. It is valuable as a remedy, and, like other remedies, may be abused. In excessive quantities it is a poison, and always acts as such when it produces inebriety.'

"There can be no question that the views of the American Association, the information communicated by the American physicians, with the experiences of the Chairman's American travels, have gone far to guide the Committee in framing its recommendations. But here, as elsewhere, as we shall see by glancing at the American system, the Committee seems to have acted upon analogies of circumstances and social conditions, while wholly overlooking irreconcilable divergencies. For example, looking first at the financial consideration, which must take precedence of all others, we find that the American establishments are supported almost entirely by a class of inebriates which, we are thankful to say, has scarcely a counterpart in England. With us, men of means and position may tipple or exceed, but it is rarely they compromise themselves or scandalize society as confirmed drunkards. In America the inducements to intemperance are much stronger, opportunities for indulgence easier and more frequent, and wealthy business men are more exposed than others to perpetual temptation. They rarely drink at meals, when it would do them good or little harm, but they find 'bars' every where for 'liquoring up,' as they hurry about their business in their semi-tropical climate."

From what the *Saturday Review* told us a year or two ago, we gather that the tendency in England at the present day is in the direction which the *Times* regards as peculiarly American. Englishmen in India are getting very much into the habit of taking these pegs at all hours.

—Mr. Edward Thom, of European parentage, aged 20, given to drink, shot himself at Calcutta on the 4th instant, at his father's residence.

—*Overland China Mail*, August 17: "Accommodation for reporters for the press is now provided in the native Courts. A number of children, bought by Chinese for exportation, have been seized. The new railway is working well. Fears are entertained of the rinderpest spreading to Japan. Squabbles between the customs officials and foreigners appear to be on the increase. The murder of an entire family of thirteen by native police is reported from Yeddo. Japanese bank-notes, manufactured at Frankfort, have been put into circulation. A Japan Branch of the Royal Asiatic Society is in course of formation."

"The Woosung Lighthouse was lit up on the 1st of August. Cases of rinderpest are still reported from Shanghai. The country between Lanchow and Sining in Kansup is still in the hands of the Mahomedans. A new hospital for foreign patients has been opened at Peking. It is stated that Germany has renounced her treaty with China. The U. S. Consul at Foochow was recently stoned by a mob of villagers, who imagined that he had built a wall in a position which interfered with the local *fengshui* (geomancy). The Shanghai Tramways Company is commencing work."

—Giving an account of Dr. Carpenter's inaugural address before the British Association the *Daily News* says: "One of the most striking representations of modern science is that which invests the sun with a chromosphere of incandescent hydrogen, and tells of local outbursts which cause it to send forth projections, tens of thousands of miles high. Dr. Carpenter points out that this induction from observed phenomena entirely depends upon the unproved assumption that a certain line which is seen in the spectrum of a hydrogen flame means hydrogen also when seen in the spectrum of the sun's chromosphere, but, while admitting the probability of the inference, he denies that it can be regarded as a demonstrated certainty."

—*Indian Statesman:* "The savage custom of early marriages has claimed another fair victim. A highly-connected girl of the Kunbi caste loathed her boy husband, but being conscious of the impossibility of getting a separation from him, found an early grave in a house tank at Surat, on the 31st ultimo."

—"The *Arya Mitra* has a judicious article on the various disadvantages resulting from the theatre-mania now rife among the Parsees. The writer is aware of the influence that some events have upon a people for its good, but he has to complain of the appalling extreme to which it is carried at present. He believes that it is only a respectable name under which Parsee youths exercise all sorts of licentiousness and profligacy, and the evil resulting from the practice when poor people, who have to depend upon their daily toil for subsistence, betake themselves to the theatre in the capacity either of actors or spectators, is of a very ruinous nature."

—Mahomed Ismael has been sentenced to 3 years' imprisonment, for cutting off his wife's nose.

—A detachment of Jacob's Rifles have been despatched from Jacobabad to protect the Resident in Khelat, who has been since recalled. The troops suffered greatly from heat.

—Colonel Scott, 3rd Bombay L. I., is not to lose command of the Regiment.

—Colonel Patey, 56th, took leave of his Regiment on Monday, at Poona, on his way to England. The serjeants insisted upon drawing the carriage in which he sat, to the extent of the lines.

Thursday, Sept. 12.

—*Anglo-Catholic*: "Especially at this time, when the Feast of All Angels is approaching, should we endeavour to increase the conscious fellowship of the Saints with the Holy Angels of God."

"We are Saints the moment we are baptized; just as when an *infant* is born, a *man* is born into the world,—but it takes a long time and much labour and suffering for the born man to become a *man*. So it takes our God a long time to make us saints, and demands great labour and patience and suffering."

This differs strikingly from the teaching of the New Testament. "Whosoever is born of God doth not commit sin." "As many as are the children of God, are led by the Spirit of God." Paul writing to the Christians in any place calls them all saints.

—Chili is now, according to the *Asiatic*, permitting Protestant funerals in Catholic cemeteries, restricting the privileges of the clergy, and abolishing capital punishment. Peru is consolidating her Government; Nicaragua is likely to prove victorious in her struggle with Mexico and Columbia, while the United States' explorative expedition has found that an inter-oceanic ship canal would be practicable at Safroa.

—*Indian Statesman:* "Slavery in Cuba is already in danger of abolition, the King of Spain having signed a decree for gradual emancipation."

—Thomas Turton, a driver in the 18th Brigade R. A., Ahmedabad, was out shooting with two comrades, and aroused the indignation of the people of a village by shooting a peacock; and when a number of them came out to lay hands on him, he drew a knife and stabbed four of them and then made his escape. He was tried before the High Court yesterday, on several charges, but was found *not guilty*. We expect to see some severe remarks on this in the Native papers.

—The secretary of the Reformed Presbyterian Mission in the New Hebrides has sent to the *Edinburgh Daily Review* the sad intelligence contained in the following letter just received:—"Sydney, N. S. W., June 6, 1872.—My dear Sir,—I have again to communicate what I am sure will cause grief and pain to the friends of the New Hebrides Mission, already so often tried by distressing intelligence. Erromanga has again been stained by the blood of a missionary. Another martyr has been called to the 'noble army.' The Rev. J. D. Gordon was cruelly murdered on the 25th of February. He was visited by a native who requested him to visit his sick children. He accompanied the man at once, but on arriving at the place they found the children dead; whereupon the man charged Mr. Gordon with witchcraft, and tomahawked him on the spot. This is the account given by a native to Captain Rosengreen, of the *Lyttona*—a vessel famous in the New Hebrides under another captain. The native further stated that his tribe had buried the body, and made war upon the tribe of the murderer. Captain Rosengreen met the *Dayspring* en route from Erromanga for Tanna; we may, therefore, expect full particulars soon. It is a sad end of a missionary career, and doubly sad in the case of Mr. Gordon, whose brother and sister-in-law fell by the cruelty of the natives of Erromanga eleven years ago."

—Dr. Bhau Daji has reported to the Bombay Asiatic Society on 19 gold coins, which he regards as dating from later than the 14th century.

Friday, Sept. 13.

—The Str. *Deccan*, with our next Mails, left Aden for Bombay yesterday, at 2 A.M.

—*Times of India:* "Complaints are made that many Englishmen have been discharged from the service of several Railway Companies in India, as reduction of expenses has been the order of the day for some time past, and yet the Home Government are sending out men for the new State Railways, having thus forgotten the claims of their former servants, who have suffered from the economical propensities of the Government, and for no other reason."

—Same: "Last night, the heaviest rain-storm of the season and one of the heaviest ever known, fell over Bombay. In two hours the streets resembled those of Venice. As to the *penetrative* powers of the storm, many will by this time know to their cost: the writer's experience is the saturation—almost the entire destruction—of a valuable library, to say nothing of the spoliation of other things which can easily be repaired, and this too, in a suite of rooms three stories below the roof!"

Our experience corresponds to the above. The rain came down in torrents in a room separated by two other flats from the roof. We should not be surprised to learn that 8 inches of rain fell last night.

—The Viceroy expects to leave Simla Oct. 14th, and to arrive in Bombay about Nov. 14th.

—Deaths last week, 422,—118 above the mean.

—The endeavour to get the Veerumgaum Mahajun's case transferred from Mr. Little's Court at Ahmedabad to a Bombay Court, has failed.

—*Bombay Gazette:* "The wretched shed at Boree Bunder that for so many years has done duty as the terminus of one of the most important lines in India, is at length doomed, Government having sanctioned the erection of a new passenger station in place of the existing shed, and likewise the building of General Offices for the Company under the same roof. The land at Waree Bunder and Parell held by the Company will be returned to Government."

Selections.

A CHINESE LOVE-FEAST.

(*Concluded from page* 223.)

Yek Ing Kwang (Deacon): "I am delighted to be here. My circuit, Kuteen, is 140 miles from this place. The members all send their Christian salutations to you. During the year we have had severe trials on the Kuteen Circuit. The enemy came upon us like a lion, but the Lord delivered us. We all feel like praising God for His wonderful mercy to us. We have heard of your troubles on this circuit, and we have prayed for you. I think those prayers have been answered. We have been kept from fatal injury. Here we are to-day, joyful in the house of our God. Let us praise Him. Our trials have done us good. They have been beneficial to our cause. By them the truth has been spread everywhere, and many difficulties have been removed. Everyone has been brought to hear something of the name of Jesus and the Jesus' religion. The rich and the poor, the high and the low, the rulers and the people, all have been led to ask, 'What is all this commotion about?' In the mountain hamlet and in the crowded city, on every hill-top and through every valley, all have hereby heard of Jesus' name. Heretofore difficulties have met us at every step. The worship of village idols, the sacrifices to ancestors, and the untold superstitions of the people, have made it impossible to get the religion of Jesus before the minds of the people. These many difficulties which we have had to meet may well be compared to the many hard knots and joints in the bamboo—hard to split—you get past one joint, then comes another, and another, and you are almost baffled in the attempt to get through it; but now God has with one stroke reft the bamboo from top to bottom. When milder agencies fail, God sends aboard the thunder of His power; He strikes terror into hearts of all, cuts right through all obstacles, and with one stroke of His arm sweeps away all these 'refuges of lies,' breaks every yoke, snaps every chain, and bids the oppressed go free. But alas! alas! my brethren, there is one aspect of this subject that fills me with inexpressible sorrow. When God thus wonderfully helps His cause, I see a disposition, even among Christians, to give the glory to man rather than to God, to whom it rightfully belongs. They praise the human agent and forget Him who has done it all. O my brethren, let us not thus sin against God. I cannot endure the thought of such wickedness. I feel like kneeling down right here and praying God to save us all from this sin." [At this point his emotions prevented further utterance, and he sat down, while the entire audience seemed to be in tears. The secret of Brother Yek's intense feeling on this subject is, that in the providence of God he has been compelled to act a brilliant part during the troublous times through which we have just passed, and has been the "observed of all observers." May God keep him! The scene in the love-feast was one of the most affecting I ever saw. Who will fail to pray for this dear young preacher of the Gospel?]

Ling Ching Ting (Elder): "I come from the Sieng-yu Circuit, and desire in your presence to express my gratitude to God for the mercies vouchsafed to me and all our people during the year. When I was starting for this place, the Christians on my circuit said to me, 'We cannot go up to the annual meeting, and in person present our salutations to the brethren; we wish you therefore to salute them for us.' On the Sieng-yu Circuit we have had some troubles during the year. I am thankful to say, however, that while the excitement was raging our people seemed to be kept from fear. They went about their work on week-days, and on Sundays attended church as formerly. No one was afraid. And indeed during the excitement some persons decided to become Christians. They said these wicked people have power to injure only our bodies, they cannot harm our souls. We will not fear them. I have been greatly interested in what I have heard since this annual meeting commenced. The remarks of brethren have been most excellent. Such words

are not written in our books—not engraved upon our monuments. They have been dictated by the Holy Spirit. You must remember all you have heard, and when you go home tell it to all your people. Let us try to love God more and more. The world shall pass away—even faith and hope may cease—but love remaineth for ever. I ask you all to pray for me."

Ting Mi Ai: "I was born in this city, and hence scarcely know whether I should speak now or wait for our guests to speak. I travelled the Ming-ching Circuit (eighty miles from here) during the past year. The Christians there know what love means. They love God, love their preachers, and love each other; and they love not in word only but in deed and in truth. One of our inquirers when he came asking for religious instruction, asked how the preachers were supported; and when I told him that we looked to the Native Church for a portion of it, he at once subscribed 400 cash (about thirty-six cents). In many places the Christians show their willingness to give money towards the support of the preachers. They try to show their gratitude to God by supporting His cause. Our native elder, Hü Yong Mi, is unceasing in his efforts to do good. The people all love him, and raise money to defray his travelling expenses when he attends our quarterly meetings. I have not heard whether the Christians here act in this way or not. (Voices: 'Yes we do, yes we do.') Well, I am glad to hear it. But I must not longer occupy the time. Pray for me."

Hü Yong Mi (Elder) commenced by reading a letter of Christian salutation to the annual meeting by a local preacher on his circuit, and then stated the interesting fact that during the last quarter of the year this local preacher, in addition to taking care of his farm, had preached over one hundred times. He then continued:—"It is a great pleasure to me to meet with you in this love-feast. During the year I have travelled the Lëk-tu Circuit, and have visited the upper districts to attend the quarterly meetings. In common with others we too have passed through some scenes of excitement and danger; but God graciously kept us, so that no evil has befallen us. During the year I have often thought of our meeting here on this occasion. Six years ago I came here once to preach the Gospel. At that time there were only a few Christians. Now how changed! A few faces are familiar to me, but the most of you I now greet for the first time as brethren beloved in the Lord. As for myself, I have had many trials during the year. But I find that trials do me good; they drive me nearer to God. In times of trouble the Christian should always appeal to God. There is no use of trying to run away from trials. Can you fly to any place in this world where there are no trials? Do you wish peace? Jesus says 'Come unto me all ye that labour, and I will give you rest.' You need not go far to find this peace. It may be found wherever Jesus is, and Jesus is everywhere. Recently I have been greatly benefitted by reading the Psalms. They have opened up to me a new world of thought and feeling. I weep and rejoice by turns. Those ancient worthies seem dearer to me than my nearest kindred. Study the Psalms. Lay up your treasure in heaven. Give everything to God—time, talents, strength, life, all. I love to meditate on the love of God. It fills me with rapture. Have you ever felt its power in your souls? Try it; it will raise you above the world. I am ignorant and blind. I seek for Divine knowledge and light; and blessed be God, I do not seek in vain. I have much more to say, but cannot now. May God bless us all! Amen!"

Li Cha Mi (Preacher): "I am almost afraid to speak, lest by doing so I occupy time that might be improved more profitably by others. I shall say only a few words. You have all heard of my sufferings during the past months. I wish to say that these sufferings were very slight. It was easy to endure pain when I could feel that I bore it for Christ. It is wonderful—I cannot explain it. When attacked by the robbers and beaten almost to death I felt no pain. Their blows did not seem to hurt me at all. Everything was bright and glorious. Heaven seemed to open, and I thought I saw Jesus waiting to receive me. It was beautiful. I have no words to describe it. Since that time I seem to be a new man. I now know what it is to 'love not the world.' My affections are set on things above. Persecutions trouble me not. I forget all my sorrows when I think of Jesus. I call nothing on earth my own. I find that times of trial are best for me. When all is quiet and prosperous, I grow careless and yield to temptations, but when persecutions come, then I fly to Christ. The fiercer the trial, the better it is for my soul. I wish you all to pray for me."

This Mr. Li is the preacher who was nearly killed by robbers during the recent excitement against foreigners.

Sia Sek Ong (Elder):* "I am glad to be here and greet you all, even though I cannot see you plainly. God has graciously preserved me during the year; grace has abounded towards me. Step by step the Saviour has led me. At our last annual meeting I resolved henceforth to trust entirely to the Native Church for support. My experience has been like Peter's when he started to go to his Lord on the water. At first all seemed plain and easy, I had no fears, no doubts. But soon after leaving the ship the waves began to roar around me, and my faith was sorely tried. I cried, 'God, save me!' and blessed be God, he heard me. When I came here with my family the prospect was very dark. I shall not tell you all my trials. God led me in a marvellous manner. Supplies came to me in ways the most unexpected and unaccountable. They seemed to drop like manna from heaven. It seemed as though ravens fed us. It was the sweetest experience I ever had. The coarsest food seemed delicious, for we felt that it came from our Father. I thank most heartily all who have contributed to my support, and I do not complain of those who have not given me any assistance. When tempted and tried I always find relief in prayer. Some persons have said to me, 'What will you do when your native supplies fail, and you and your family are left to famish and die?' My reply is, I do not think the supply will fail; but if it does fail, if I find before me no open door, I shall then just stand still, and looking up to my Saviour, say, 'Lord, whither wilt Thou lead me?' May God help me, and help us all to do His will! Pray for me."

Elder Sia then requested the congregation to kneel in prayer, and leading their devotions, he poured out his soul in a most touching and appropriate petition, the congregation responding with great fervour.

During the progress of the love-feast meeting, many others of the natives, and all of the Missionaries, took part in the exercises, but their remarks were not written out. The meeting closed with singing and prayer; and after a brief intermission the congregation again assembled to listen to a sermon by Elder Hu Po Mi.

* Elder Sia has trusted entirely to the Native Church during the past year for the support of himself and family, having received nothing from the Missionary Society during that time. Though unable to see distinctly, and suffering intense pain, he found it impossible to keep silent during the love-feast.

Miscellany.

—*The Rock*, a Church of England family newspaper, says: "It seems to be somewhat strangely forgotten at times, both by friend and foe, that ever since the days of Edward VI., there have been two distinct parties within the pale of the Church of England—the Protestants and the Papalins. These two schools of thought hold doctrines diametrically opposite. To reconcile these conflicting elements is impossible. The attempt to do so has been the occasion of nearly all the controversies and collisions between these rival parties. The reign of Queen Elizabeth was rendered more than ordinarily turbulent by the perpetual strife of these two sections in conflict with each other. The Book of Common Prayer affords evidence of their alternate triumphs and reverses. Our wise Protestant forefathers endeavoured to do the best they could under the untoward circumstances by which they were surrounded; hence they were forced to accept terms which, though not according to what they could have wished, were, for the time then present, as good as they could procure. Hence we have a process of *patchwork*—a joint composition representing now the clearest Protestant doctrines, and again the ill-disguised corruptions of Rome. Let us select one instance out of many. Suppose we take the oft-quoted words, 'The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.' Would any candid man, whose judgment had not been warped, explain those words as if they conveyed a spiritual and heavenly meaning only—'Verily and indeed?' Words must be endowed with extraordinary elasticity if they can be made to bear at the same time both a spiritual and a carnal interpretation. That sentence was inserted in the Catechism to please the Papalins. It was a sop thrown to the Ritualists of the period; and, for the moment, it acted like an opiate. This mode of settling disputed points is just the origin of our present entanglements. Our forefathers fought their way out of more than ordinary difficulties, hoping and praying that Protestant posterity, profiting by the good example set them, and being less hampered by Romish complications, might effectually complete what our Reformers had left unfinished. Posterity has not done so. The old enemy is still at work, sapping the foundations, or openly marching against the citadel, while we are offering a feeble and ineffectual resistance. Personal ease and social position have possibly tended to enervate the soldiers of Christ, and to make them advocate but faintly those great principles, the unflinching maintenance of which procured for our Protestant forefathers the deadliest persecution and a martyr's grave. Battling with Popery made these Christians hardy in the endurance of contempt, and expert in the use of the Word of God—the chief weapon of their warfare. Let any one read the sermons or the writings of the bishops and divines of the seventeenth and the first half of the eighteenth centuries, and he cannot fail to notice the irresistible power with which they spake and wrote. There was no trimming, no paring down, the plain teaching of the truth, to please any party. They acted like men who had vowed at their ordination that they would be 'ready to banish and drive away all erroneous and strange doctrine contrary to God's Word;' and they fulfilled those vows like men—like Christian ministers, who felt that they had to discharge a trust the most sacred and inviolable that can be committed to a human being. But how is it now? Quite as of old? Quite as it ought to be? Or, rather, have not the respectabilities of society eaten out somewhat of that old manliness of spirit which characterized the post-Reformation divines?"

—*The Advance:* "Denominations are simply the large religious families of one great Christian community, called the Church. It is true, that, when the sect spirit seizes a denomination, it is puffed up with pride, imagines itself alone to be the Church, and cutting off (sect meaning something cut off) its fragment from the rest of Christendom, dwells in isolation, nursing its fancied dignity. But, in these days, such an absurd claim excites only ridicule; as though a proud family in a village, filled with the spirit of exclusiveness, should wall itself in, on its own half acre, and call itself the village! The neighbours would enjoy a laugh as they passed the gate, and that would be all. As a civil community is composed of many households, so the church of Christ has many brotherhoods, known as denominations, or associations of local churches.

"It is desirable that families should undergo changes; that they should not live, from generation to generation, in a stereotyped manner. We expect to see alterations in the indoor and outdoor habits, in the form and size and colour of the homes, in the appearance, manners and tastes of the inmates. This result is a natural accompaniment of life, which varies in its fortunes, in its intelligence, in its cultivation. We can scarcely conceive it possible that a family should abide for fifty years with no changes in the house or grounds, in dress or equipage, in work or recreation. The births and deaths, the increase of property, the progress of education, the advancement of taste, the influence of public opinion, with other similar causes, would inevitably work modifications, and sometimes revolutions.

"It is so also with the living denominations. They need to change, and they do change. As they enlarge in numbers and in territory, as they advance in intelligence, as they partake of the onward progress of the civilized world, as they exhibit the growth of character which belongs to ever maturing piety, it must be that they shall find something of ancient custom to drop, something of newer methods to adopt. Living trees send out new shoots. When the sap can start nothing more, but is confined to the old channels, we look next for decay and death. What could be more dead than the fixed, unchanging Oriental churches? And the paralyzed parts of the Romish church, which are the dead members of its body, are its stereotyped dogmas and institutions, to which it is bound by its fatal claim of infallibility. It is doomed to defend all the blunders and sins of its past career!

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"It is the happiness of Protestant churches that they can and do change, according to the requirements of interior health and life, and of exterior opportunity. Those which are nearest akin to Rome show the least tendency or ability of this kind, and have a corresponding deadness. But the wide awake, aggressive denominations, full of life and power, show a marked readiness to initiate reforms, and to make improvement. It is not the least interesting feature of these changes that they tend, on the whole, to assimilate the denominations; something being borrowed by each from the spirit and methods of the others."

—A clergyman, speaking of open air preaching, asks, in the *Christian:* "Could not Christians generally help forward this important work? Certainly they might, if they were willing to lay aside their pride and fear of man, and accompany the preacher into the streets. Do not those who engage in this difficult undertaking need encouragement? And should not our brethren and sisters in Christ give us their assistance, not only by their prayers, but by their willingness to take part in the services. They could help in the singing, which would attract many who would not otherwise come to hear. A crowd *has to be gathered*, and how can this be better accomplished than by singing? And *should the singing be left to the preacher?* He ought to reserve his strength and voice, so as to address the audience with energy, instead of exhausting himself in his efforts to collect a congregation.

Then even those who cannot sing may help simply by their presence; for it is well known that nobody likes to stop while but few are present. Oh how much good might be done, by the blessing of God, if parties of Christians would only stand up in places of public resort, and witness for Christ in the midst of an ungodly world! How many would *thus* hear the Gospel who are at present sunk in the depths of ignorance and sin!

Are the objections usually made to this plan reasonable ones, or rather, are they not dictated by love of ease and the fear of this world's opinion? A feeling of shame deters many from it; but need any be ashamed to follow in the footsteps of the Lord of glory, who constantly addressed the multitudes under the canopy of heaven?"

—A Native Christian nucleus has been formed in Tierra del Fuego. 36 of the Indians, adults and children, were baptized early in this year.

—THE WORLD'S ESTIMATE OF SPIRITUAL SERVICE. "Why was this waste of the ointment made?" There are two thoughts here that seem prominent ones, and the first is—our service has not gone far enough if nobody says of it, "To what purpose is this waste?" We cannot know much of consecration if nobody has thought us "out of our minds," or "peculiar," or "going too far." If the cry has never been raised of "waste," I think our service must fall far short of what Mary's was. I am sure that in proportion as what we do is so carefully measured that the world is pleased with it as something proper for those who make a religious profession, we are at fault. The world's estimate is a great snare to some minds—others, naturally independent, are not so tried by it; but where there is a strong love of approbation, the greatest cross is to encounter the sneer or the blame of those with whom we are brought into daily contact, and to avoid it we are too often tempted to compromise our Christian service. We need not go out of our way to be peculiar—it is a dangerous thing when the devil leads to a mimicry of truth—but yet how can we avoid peculiarity in the following of a Master who had His name cast out—"a Nazarene"—"a carpenter's son," at whom men curled the lip of scorn. "How can this man teach?" All through His life it was the same, "He was despised and rejected of men." When Mary, one of His most instructed servants, came to minister to Him, the reproach was not wanting, but she thought little of what was said around her. She had heard plenty of sneers before, plenty of cold and cutting remarks, for she was not a young Christian, and they did not make much impression on her. But one thing perhaps *did*. It was comparatively a small thing to hear the reproach of the world—but who joined in the cry? *The disciples* (Matt. xxvi. 8). Hard as it is to be misunderstood by fellow Christians, every day one lives, this sort of thing has to be encountered, if we go thoroughly into service for the Master himself. Mrs. Winslow says, in one of her letters, "Be more afraid of lukewarm Christians than of the world;" and I think, dear friends, if by God's grace we are led to take Mary's place of full surrender, lukewarm ones will either, through our means be kindled to warmer love, or run away from us. It is a very hard thing, it goes to our heart, when dear friends say, "You are going too far," or, as Satan sometimes has it, for he will put an edge to the stroke, "You set yourselves up to judge other people; you are so censorious." The enemy will not give us the pleasure of hearing it said, "You have too high a standard;" he will try to charge us with something wrong, and therefore calls our efforts to serve the Lord "judging others." We know it is not true, because the more we learn of our own foolishness the less we are inclined to judge; but it wounds, sometimes severely. The cry here was, "It ought to have been given to the poor." The Master whispers consolation. If poured on His head, the poor will not want. If oil is applied to the wheels of a machine, it is not waste of time, though standing still awhile. When Bruce was hotly pursued by soldiers, a buckle in his harness became loose—the pursuers were close upon him; but a minute spent in repairing the buckle was not lost time; there would have been discomfiture without it, and when all was right again his horse carried him fleet as the wind out of the reach of danger. Dr. Hamilton uses this as an illustration of prayer. It may be taken as an illustration of what is before us. If we say, "I cannot spare time for this or that—I have no leisure for Jesus; I could not go away and leave my work," &c.,—what about the effect of the unbuckled harness on the power of the flying horseman?

Dear friends, waiting-times—times of communion with the Master—will *never* hinder us in service for His poor. One hour spent in the presence of Jesus would do more for the masses of London that all your rushing hither and thither. Then never mind the indignation, even from those you love as your own soul. The bitterest trials often come from those we thought our best helpers; but from whatever quarter the reproach reaches us, let us remember that there never was a Christian yet who could look for a portion other than His Master's; and He was slandered not by the world alone, but by His brethren. Judas here gave the key-note, and the disciples took it up. We generally find that it is thus, a traitor gives the key-note, and lukewarm disciples take it up—"To what purpose is this waste?" How many dangerous notes have been struck by an enemy, and repeated by seeming friends!

—A Japanese law student, in Washington, was recently baptized and admitted to the Metropolitan Methodist Church. His name, Cadama, in baptism was changed to John Phillips. To our ear and taste John Cadama sounds best. (*Advance.*)

TELEGRAPHIC NEWS.

London, September 6th: Cardinal Cullen has written a pastoral letter, in which he regrets the bad weather and urges the clergy to recommend economy.—There is an outbreak of rinderpest in Yorkshire.—The new organ for Bombay Townhall has been completed.—An extensive strike of cotton operatives at Ashton is shortly expected.

Berlin, 6th: The Czar arrived here to-day and was received by the Emperor William and the Royal Princes. The Czar afterwards visited the Empress and subsequently had a long interview with the Emperor William.—The Emperor of Austria has arrived here, and has been received cordially by the Emperor William. The Emperor of Austria has also visited the Czar, and a conference between the three Emperors and their three Ministers will take place on Sunday. The deliberations will be secret, but they will be published later.

7th: An article in the *Ministerial Provinzial Correspondenz* states that the demonstration at Berlin is of a pacific character. The meeting of the Emperors gives unmistakable evidence that Austria and Russia accept the new order of things.

Geneva, 8th: All the questions brought before the Arbitration Tribunal have been settled, and several of the Counsel have left here.

9th: There was a formal sitting of the Arbitrators to-day. It appears certain that the indemnity is fixed at about three millions sterling.

London, 9th: Her Majesty the Queen is now visiting the Duke of Southerland at Dunrobin Castle.—The Autumn Manœuvres are actively progressing. The umpires have decided that the first battle is in favour of the Southern army.

Berlin, 9th: The three Emperors and the Premiers hold a common conference to-day.

London, 10th: Generals Bourchier and Brownlow have been gazetted Knight Commanders of the Bath of the second class, and Colonels Stafford, Rattray, Nuttall, Doran, and Roberts, together with Majors Hills Tytler, and Allen, Companions of the Bath.—Fresh outbreaks of rinderpest have taken place in England.—The arrest of Communists in France has been discontinued.—Telegrams from America state that the Republicans have carried the Maine elections.

Berlin, 10th: The official journals give assurance that the interview of the Emperors is simply a military fete, without any political meaning.—Prince Bismarck, at a reception of a Municipal deputation, confirmed this opinion, adding that the meeting implies only a full acknowledgment of the new German Empire, and is only an act of friendship.

11th: The French Ambassador here has been cordially received by the Emperors of Austria and Russia.

London, 11th: The steamer *Metis*, of the New York and Providence Line, has been wrecked, and eighty lives lost.—The International Congress at the Hague has ended, and the general Council has removed to New York; the secession of a considerable party is imminent.—The Autumn Manœuvres were concluded yesterday after some active fighting. The northern army defeated the invaders.—Latest advices from America state that President Grant's prospects of re-election are improving.

12th: H. R. H. the Princess of Wales returned to England yesterday. The Czarevitch will visit parties (? Paris) in October next, when there will be great fetes.

PASSENGERS SAILED.

Per P. and O. Str. *Surat, September 13th:*

For Southampton.—Col. and Mrs. Shekleton and child; Mrs. Dale; Mr. and Mrs. E. H. Hallum and infant; Mr. and Mrs. Hall; Lieut. Col. and Mrs. Merriman and 3 children; Mr. T. Howell; Mrs. E. Boare; Mrs. Baker; Mr. C. Carne; Mrs. Atkins and infant; Col. and Mrs. Patey and infant; Mr. R. F. Stein; Mr. G. Taylor; Mr. J. Haywood, child, and infant; Mrs. Bell; Sub-Lieut. Sparks; Mr. J. Marshall, and Mr. Spurgeon.

For Brindisi.—Col. E. F. Burton; Mr. H. Conder; Mr. F. C. Dawkes; Mr. A. Browning; Mr. R. H. Farmer, C.S.; Dr. H. W. Spry; and Mr. A. Thomas.

For Venice.—Mrs. Hatch and child; Mr. J. H. Apjohn; Mr. and Mrs. Hopper; Mr. G. MacWatters; and Mr. C. C. Adley.

For Suez.—Major MacIntyre, and Mr. S. Odrick.

For Aden.—Mr. W. A. Shepherd, and Mr. and Mrs. S. Raghawendra.

DOMESTIC OCCURRENCES.

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BIRTHS.

BAILEY—Sept. 8th, at Ambala, the wife of Wellesley C. Bailey, American Mission, of a son.

KING—Sept. 12th, at Bombay, the wife of Mr. Henry Marshall King, of the Cotton Frauds Department, of a daughter.

DEATH.

DONALD—Sept. 8th, at the European General Hospital, of abscess on the liver, William H. Donald, hair dresser, Fort, aged 28 years.

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